THE GOSPEL OF NICODEMUS.

IN THIRTEEN CHAPTERS.

I. *Jesus* accused of the *Jews* before *Pilate*.
II. Some of them spake for him.
III. *Pilate* takes counsel of ancient Lawyers, &c.
IV. *Nicodemus* speaks to *Pilate* for *Jesus*.
V. Certain *Jews* shew *Pilate* the Miracles which Christ had done to some of them.
VI. *Pilate* commands that no villains should put him to his Passion, but only Knights.
VII. *Centurio* tells *Pilate* of the Wonders that were done at Christ's passion; and of the fine Cloth of *Syndonia*.
VIII. The *Jews* conspire against *Nicodemus* and *Joseph*.
IX One of the Knights that kept the Sepulchre of our Lord, came and told the Master of the Law, that our Lord was gone into *Gallilee*.
X Three men who came from *Gallilee* to *Jerusalem*, say they saw *Jesus* alive.
XI. The *Jews* chuse eight Men who were *Joseph*'s Friends, to desire him to come to them.
XII. *Joseph* tells of divers dead Men risen, especially of *Simon*'s two Sons, *Carinus* and *Leucius*.
XIII. *Nicodemus* and *Joseph* tell *Pilate* all that those two Men had said; and how *Pilate* treated with the Princes of the Law.

NEWCASTLE: Printed in this present Year.

The PORTRAITURE *of our* SAVIOUR JESUS CHRIST.

ACTS, Chap. ii. Ver. 22, 23.

Jesus of Nazareth, *a Man approved of God among you, by Miracles, and Wonders, and Signs, which God did by him in the Midst of you, as ye yourselves also know: Him, being delivered by the determinate Counsel and Knowledge of God, ye have crucified and slain.*

TO THE

READER.

FORASMUCH as the moſt part of men, learned in the holy Scriptures, and the moſt ancient holy fathers, in their writings, do commend ſuch as be ſtudious therein, to love as well as to edify others, as alſo to comfort, confirm, and create their own minds, with increaſe of virtuous ſtudy, and godly living.

I therefore, upon ſome conſideration, do the like (altho' unworthy to join with the reſt) finding an ancient hiſtory of the paſſion of our Lord *JESUS CHRIST*, and alſo of his Reſurrection and Aſcention, written by *Nicodemus*, a ruler of the *Jews*, who came to *Jeſus* by night, and learned the myſteries of our faith from our bleſſed Saviour's own mouth, as the goſpel of St *John* doth more plainly declare, and was preſent among the *Jews* (yet not conſenting to his death, but earneſtly ſpeaking againſt the device of them as much as in him lay, when they accuſed him before *Pilate*, who was the chief preſident of *Jewry*, under the emperor *Tiberius* of *Rome*, which hiſtory being tranſlated into *Engliſh*, and by proceſs of time, and negligence of the printers, much corrupted, and altered in ſome places, as one word for another; ſome part of the hiſtory being ſet too ſoon, which would have been ſpoken or written after.

I thought good, for my comfort, partly to avoid idleneſs, and partly to aſſiſt the ſimple ſort, among whom I may moſt juſtly account myſelf to reform this ſame hiſtory, and to reduce it to the principal or firſt truth, as near as it might be, not having the original copy in *Latin*; deſiring alſo the gentle readers to take my pains and meaning in good part; for altho' this hiſtory be not adorned with like

authority as the other four principal gospels are, yet shall ye not find in it any thing that is contrary to any of the rest, but such as may be rather for the augmentation of our faith than otherwise: Yet I mean not that any person should give such faithful credence to this history as to the other holy gospels; (altho' many things may be as true as the rest, but yet not of like authority) for our Saviour *Jesus Christ*, as St *John* saith, did many things which the Evangelists wrote not; and therefore, though not of the like credit, yet they are not to be utterly refused. Wherefore, desiring no further to incomber you with any longer process, I wish you all grace, and desire your prayers for me.

Your humble Orator,

JOHN WARREN, Priest.

THE PROLOGUE.

IT *was in the nineteenth year of the Signiority of* Tiberius Cæsar, *Emperor of* Rome, *and in the Signiority of* Herod, *who was the son of* Herod, *who was the king of* Galilee, *the eighth Keland of* April, *which is the 25th Day of* March; *the fourth year of the son of* Vellom, *who was counsellor of* Rome, *and* Olympias *had been before two hundred years and two: At this time* Joseph *and* Annas *were lords above all Justices of Peace, Mayors, and* Jews. Nicodemus, *who was a worthy prince, did write this worthy history in* Hebrew; Theodosius, *the Emperor did translate it out of* Hebrew *into* Latin; *the Bishop* Turpin *did translate it out of* Latin *into* French. *Hereupon ensued this blessed History, called The* Gospel *of* Nicodemus.

NIC.

NICODEMUS's GOSPEL.

CHAP. I.

Jesus Christ *accused by the* Jews *before* Pilate.

ANNAS, *Caipas, Simeon, Datan, Gamaliel, Judas, Levy, Nepthalium, Alexander, Zarius,* and many other *Jews* came to *Pilate*, and accused our Lord *Jesus Christ* of many things, and thus they said, We know well that he is the son of *Joseph* the carpenter, and was born of *Mary*: But he saith that he is God's Son, so a king; and not only that, but the Sabbath-day, which is given for our ease and rest, he breaketh, and so he will undo our laws. *Pilate* answered and said, What is that he hath done; and how doth he break our laws? The *Jews* answered and said, We have by our laws, that no man should do work on the Sabbath-day, and this Jesus, with his false craft, healeth many maladies as blind, lame, crooked, and meazled; and thus he breaketh the Sabbath-day with his false craft.

Pilate said, How can he do such things by evil working? The Jews answered, But he is an evil worker, and by the prince of devils, (that is Belz-bub) he casteth out devils, and thus through devils are all those works done by him. Pilate answered thus, By that ye say *Belzebub* is prince of devils: Is not he a devil? It was never heard before this time, that a man might do such works by the devil, but by the virtue of God, I suppose he doth such works and for the common weal he healeth all sick, and for his well-doing ye accuse him. Then the *Jews* answered, Sir, we pray you that you would cause him to come before you, and you shall hear what he will say. Then *Pilate* called a serjeant, and bad him bring Jesus thither. Then went the serjeant, and kneeled before him, and he cast a cloth upon the ground, that he had in his hand, and said to our Lord Jesus Christ, Sir, go upon this cloath, for the justice would speak with you. When the *Jews* saw the serjeant do such worship unto our Lord, they cried unto *Pilate*, and said, Why comest

not this ſerjeant forth lightly with Jeſus; we ſee he doth worſhip unto him, as though he was a king, and hath caſt his cloth before him. Then *Pilate* called the ſerjeant, and ſaid unto him, Why didſt thou ſuch worſhip unto him? The ſerjeant anſwered and ſaid, I ſaw Jeſus come into *Jeruſalem*, upon an aſs, and there I ſaw the people ſpread cloaths upon the ground before him, and did him reverence; and he he went thereupon: then ſaw another company of children with branches and flowers in their hands, ſinging *Hoſanna* in extaſies: Bleſſed art thou that cometh in the name of the Lord. Then ſaid the *Jews* to the ſerjeant, The children, of the *Hebrews* ſing *Hebrew*, and thou was born in *Greece*, how underſtandeſt thou *Hebrew*? The ſerjeant anſwered, and ſaid, I asked an Hebrew, and he told it me. Then ſaid *Pilate* to the *Jews*, What is *Hoſanna*? The *Jews* anſwered. It is to ſay, Make me ſafe, Lord ſave me Then ſaid Pilate to the Jews, Lo, yourſelves bear witneſs of the words of your own children, what hath then this ſerjeant miſdone, that ye blamed him thus without a cauſe? Then ſaid Pilate to the ſerjeant, bring Jeſus before me, and look that thou bring him as it pleaſeth thee

Now the ſerjeant went to our Lord Jeſus into the parlour, and did reverence and worſhip to him, as he had done before; and ſaid to our Lord Jeſus, My Lord, Pilate, the High Juſtice, will ſpeak with you; And as our Lord Jeſus entered into the parlour, there were ſerjeants that held maces in their hands, and at the coming of our Lord Jeſus, the Maces bowed down to our Lord Jeſus, upon which were images of gold, after form of the Emperor. And when the Jews ſaw the maces with the images bow down, and do reverence to our Lord God. then cried they out upon them that held the maces: and when Pilate ſaw that, he ſaid to Jews, marvel ye not that the images upon the maces, which they hold in their hands, bow down; it ſeemeth to me, that without reaſon ye cry upon me. Then ſaid the Jews to *Pilate*, we ſee verily that they bowed down to him, and did reverence unto him. Then called *Pilate* the ſerjeants to him, and ſaid to them, Why let ye your maces bow down to Jeſus? And the ſerjeants anſwered, and ſaid, Sir, we be paynims and ſerjeants of the temple, but when Jeſus came in, they bowed towards him unknown to us, and did reverence unto him. Then ſaid *Pilate* to the maſters of the law,

law. Chooſe you of the moſt mighty men amongſt you, and let him hold theſe maces, and then ſhall we ſee if they will bow or not: When this was done, *Pilate* commanded them to hold the maces ſurely, and then he ſaid and ſwore to *Cæſar*, if that the images on the maces bowed down when Jeſus cometh in, that they ſhould ſore forethink it.

Pilate ſaid to the ſerjeant, Whoſe name was *Abaria*, Let out the Lord Jeſus, and bring him as it pleaſeth thee. Then went our Lord Jeſus out of the parlour, and *Pilate* called them that held the maces, and ſwore by the Might and Height of *Cæſar*, that if the images bowed down when that Jeſus came in, he ſhould ſmite off their heads. Then commanded Pilate that Jeſus ſhould be brought in, and the ſerjeant brought him in as he had done before: When that our Lord Jeſus entered into the parlour, the images bowed down, and did reverence to our Lord, like as they had done before: And when *Pilate* ſaw that, he was greatly abaſhed, and roſe upon his feet; and as he was riſing up, there came a meſſenger from his wife, whoſe name was *Procula*, and this meſſenger delivered a letter to *Pilate*, and thus it ſaid: *Pilate, be not againſt this righteous man, for I have this night wonderfully dreamed of him, and by that I know he is a righteous man.* Matt xxvii.

As ſoon as *Pilate* had read the letter, he ſaid to all the *Jews*, Sirs, ye know well that my wife is a heathen, and ye know ſhe hath edified many of your ſynagogues; ſhe ſendeth to you, that ſhe knoweth this man to be righteous, for much tribulation and diſeaſe hath ſhe ſuffered this night for him. Then ſaid the *Jews* to *Pilate*, Have we not told thee he is an evil man, and worketh by the Devil's craft, for by Devil's lie he hath thus chriced thy wife.

CHAP. II.

Some of the Jews *ſpake for* Jeſus Chriſt.

THEN called *Pilate* our Lord to him, and ſaid thus: Seeſt thou not that all the Jews bear witneſs againſt thee, and thou giveſt no manner of anſwer. Our Lord Jeſus ſaid unto *Pilate*, every man hath power to ſpeak with his own mouth, be it good or evil, and ſo ſhall you ſee. What ſhall we ſee? ſaid the *Jews*. We know well that thou wert begotten in fornication, and for thy birth did

Herod

Herod ſlay all the children in *Bethleham*, and in the country round about, that were within two years of age; and Joſeph and Mary went into *Egypt* for fear of *Herod*; and when *Herod* was dead, they came again into the city of *Nazareth*. Now when *Pilate* heard this, he ſaid unto the *Jews*, Is this the ſame Jeſus then whom Herod ſought to ſlay? And they anſwered, It was he. Pilate then was much more perplexed than before, but immediately twelve Jews drew themſelves together, and ſaid to Pilate, Sir, we know well that this man is not born of fornication; for we know well that Joſeph wedded his mother, and ſo he is not born in fornication.

Pilate ſaid to *Annas* and *Caiphas*, it ſeemeth that your words are not true, for *Joſeph* eſpouſed *Mary*, as they ſay that be of your own folk. Then ſaid *Annas* and *Caiphas*, and other Jews, But he was born in fornication, and is an evil doer, and his diſciples are foreigners and proſelytes: Upon which ſpoke *Pilate*, and aſked them what a proſelyte was? And they anſwered, they were heathens children, and ſo were his diſciples: and for that, ſay we, he is born in fornication. Hearing this, the twelve following men anſwered viz *Lazarus*, *Aſterius*, *Antonius*, *Jacob*, *Serius*, *Gamaliel*, *Iſaac*, *Cives*, *Azarius*, *Agrippa*, *Amenus*, and *Judas*. We ſay we are not proſelytes, but we are *Jews* children, and what we ſay is verity, that we were preſent when *Joſeph* eſpouſed *Mary*. *Pilate* then called theſe twelve men, and conjured them by the height of *Ceſar*, if that he was not born in fornication, to bear witneſs, and ſwear before all the people: So theſe twelve men anſwerd, We, by our law, ought not to ſwear, for it is a ſin; but nevertheleſs we will ſwear by *Ceſar*, if he be not as we ſay, we will be culpable of death: We know well that he was not born in fornication, and their ſayings are not to be believed. But we ſay all (ſaid the other) that he was born ſo, and is an evil-worker, and he ſaith that he is God's Son, and therefore a king; and yet thou wilt not believe us that have the law to keep.

Pilate then commanded that all ſhould go out of the parlour, ſave theſe twelve men who ſaid our Lord was not born in fornication; and alſo ordered that he ſhould be led out unto the one ſide of the parlour; which done, *Pilate* ſaid to the twelve men, for what cauſe is it that they will bring Jeſus to death? Who anſwered, That the maſters of the law

w had him in hate, becauſe he healed maladies and ſick-eſs upon the ſabbath day. *Pilate* ſaid, Now I plainly ſee, hat it is for his good works they would ſlay him; ſo went ut of the parlour full of heavineſs, and ſaid to the *Jews*, have witneſs that I can find in this man no point of death: But the Jews anſwered, If he had never been an evil-doer, we had not delivered him unto thee. *Pilate* then aid, There ſhall be no man ſlain but by me; ſo entered nto the parlour again, and called Jeſus unto him, and ſaid rt thou the King of the Jews? Who anſwered, ſayeſt thou hat of thy ſelf, or have others ſaid that to thee of me? *Pilate* ſaid, Thou knoweſt well that I am no *Jew*, but of our own nation, the biſhops and princes have delivered hee unto me, but I cannot tell what evil thou haſt done hem; if thou be the king of the *Jews* tell me? Our Lord nſwered him, My kingdom is not of this world; for if ny Kingdom were of this world, my Miniſters would ſtrive hat I ſhould not be delivered over by the *Jews* unto thee, ut know my kingdom is not from hence. *Pilate* anſwered ſee well thou art king then. Jeſus anſwered, Thou ſayeſt hat I am a king, for this purpoſe was I born, and there-ore came I into the world, that I may bear witneſs unto he truth: Every one that is of the truth heareth my voice, *John* xviii. What is truth, ſaid *Pilate*, by thy word? There s but little truth in the world. Jeſus anſwered, Under-ſtand truth, how it is judged on earth of them that dwell therein.

And thus ſaid *Pilate* to the *Jews*, I take to witneſs both Heaven and earth, Sun and Moon, that I cannot find any cauſe of death in this man. All the *Jews* then anſwered, Is not this a great cauſe, when he ſaid he could deſtroy temple, and raiſe it again in three days? *Pilate* anſwered, What temple is that which he ſpeaketh of? And the *Jews* anſwered, That it was the Temple of *Solomon* which was in building 47 years; and that Jeſus ſaid, that he would deſtroy it, and raiſe it again in three days

I am, ſaid *Pilate*, without guilt of ſpilling this man's blood, and that ye ſhall well ſee, what will ye do with him? And the *Jews*, who were full of envy, cried with one voice, The ſhedding of his blood be upon us and our children. Crucify him! Crucify him!

CHAP. III.

How Pilate *took Counſel of the moſt ancient Men of the Law, ſuch as Biſhops*, &c.

THEN *Pilate* took of the moſt ancient men, Biſhops, and other Maſters of the Law, and ſaid Sirs, do nothing againſt this innocent man, for I think he is not worthy to die: Is he not more worthy to be ſaved that healeth maladies, than he that breaketh the Sabbath-day? The *Jews* anſwered, Ah! good Judge, take heed, if any man hath done a forfeit againſt *Cæſar*, is he not worthy to die? *Pilate* ſaid unto them, Yes: Much more, ſaid the *Jews*, is he worthy that forfeiteth againſt God, for he ſaid himſelf that he is God's Son; for we conjured him to tell us, whether he was ſo or no, and he denied it not, but ſaid, We ſhould ſee the Son of Man ſitting at the Right Hand of the Godhead, and coming out of the clouds of Heaven, *Matt.* xxvi.

After *Pilate*'s hearing this, he led out our Saviour Jeſus unto the other part of the parlour, ſaying unto him Man, I know not what I may do with thee. Then ſaid our Lord Jeſus to *Pilate*, *Moſes* and the prophets here before preached of my Paſſion and my Reſurrection. *Pilate* hearing this, pronounced all that our Lord ſaid to the *Jews*; and anon the *Jews* ſaid to *Pilate*, What wouldſt thou hear more of his falſe ſlanders? *Pilate* anſwered and ſaid, take him into your Synagogue, and judge him there according to your law. The Jews anſwered, Our law commandeth, when any man ſins or treſpaſſes againſt another man, he ſhall withdraw himſelf forty two days from the Temple; and he that ſinneth or treſpaſſeth againſt God by ſlander, our law orders that he ſhould be ſtoned to death; and foraſmuch as Jeſus ſaith, that he ſhall ſit in Heaven, upon the Right Side of the Divine Majeſty; that he ſhall come from heaven in the clouds; for this ſlander he ought to be crucified. *Pilate* ſaid, It is not good that ye do this.

After which, *Pilate* looking about ſaw many men and woman weep ſore, and held their countenances upon him. *Pilate* ſpoke then to the Biſhops of the Law, I ſee plainly that many of the people would not have this man die. Then ſaid the maſters of the Law, Good Judge, we find that he muſt die, and and for fear of worſe death he may not

live

live. What is the cauſe that he ſhould die? ſaid Pilate. Upon which the Jews replied, Becauſe that he ſaid that he is God's Son, and therefore a King.

CHAP. IV.

How Nicodemus *ſpoke to* Pilate *for* Jeſus.

NIcodemus, who was a ruler of the *Jews*, ſpoke then to *Pilate*, and thus he ſaid: I have often times ſpoken to the Maſters of the Law, and to all the *Jews*, and told them, that ungodly and unjuſt they act amiſs againſt Jeſus, for many glorious ſigns and tokens he has wrought among us, that never any of our forefathers wrought; and therefore I counſel you let him go, and do him no more harm; for if the tokens and miracles be of God, that he hath wrought, they will endleſsly endure after his days: and if they be not of God, but by enchantment, or by ſome charm, they ſhall not endure: For *Moſes* that was of God, ſhewed many ſigns in *Egypt* before King *Pharoah*; there were alive then *James* and *Jambres* who were Jugglers that deceived the people; they ſhewed the ſame ſigns that *Moſes* did, but the *Egyptians* believed the token to be of God, and theirs, which were not ſo, periſhed with them that beheld them; and therefore I ſay, let this man go and do him no more harm: For I ſay, he may be a prophet ſent unto us, as *Moſes* ſaid to our forefathers, that our Lord God ſhould chooſe and ſend a prophet of our own nation and that we ſhou'd hear and believe in him as God himſelf, *Deut.* xviii. *Acts* iii. and vii. and peradventure this may be the ſame man that God ſpake of

If this Jeſus be the ſame man ſent of God, he is come to the Salvation of all mankind, ſo they believe on him truly, and unto the condemnation of them that believe not aright; as God ſaid unto *Moſes*, If any man refuſe that prophet, and will not hear what he ſhall ſay in my name, he ſhall be put out of my people, *Deut* xviii. all this have I ſaid unto the Princes of the Law. And when the *Jews* heard what *Nicodemus* ſaid before *Pilate*, they ſaid, We plainly ſee that thou art a diſciple of Jeſus, and therefore thou ſpeakeſt for him. Then ſaid *Nicodemus* to the *Jews*, Ah then! is not *Pilate* a diſciple of Jeſus, that hath ſpoken us for him? Is not he the High Juſtice under *Cæſar*? When

the *Jews* heard this, they ſaid to *Nicodemus*, Yea take thou the truth of Jeſus, and mayeſt thou have thy dwelling place with him: And then lifted up Nicodemus his hands to Heaven, and ſaid, God grant that I may be a part of the truth of Jeſus, and a dwelling-place may I have of him; God grant that it may be ſo as you have ſaid.

CHAP. V.

How certain Jews *ſhewed* to Pilate *the Miracles that* Chriſt *had done for ſome of them.*

PReſently ſtarted forth a *Jew* before *Pilate*, and ſaid, My Lord *Pilate*, I lay ſick in my bed thirty-eight years, and every day for the moſt part in peril of death, and ſo it befel that Jeſus came by me, and had pity on me, and bid me take up my bed and go into my houſe, and anon with his words I was made whole, *John* v.

Preſently after came another *Jew* to *Pilate*, and ſaid My Lord, I was pur-blind, and as Jeſus paſſed before me, I ſaid to him, Jeſus, thou ſon of *David*, have mercy on me; and he put his hand upon mine eyes, and then I ſaw, *Luke* xvii. Another *Jew* came then to *Pilate*, who ſaid Sir, I was meaz'ed, and a leper, and my Lord Jeſus made me whole with his word, *Matt.* viii. After him came an a'ed woman to *Pilate*, and ſaid, My Lord *Pilate*, I was diſeaſed of the Red Flux three years and upwards, and I did but touch the hem of his garment, and I was made whole of my diſeaſe, *Matt.* ix therefore, My Lord *Pilate*, have mercy on him, and put him not to death

Now when *Pilate* heard this he feared; and ſtraight a great company of Jews, whom our Lord had healed, cried all with one voice, A great Saviour of the people is the Lord Jeſus. *Pilate* hearing this, ſaid unto *Caipha*, and *Annas*, and other Maſters of the Law, I marvel why your Forefathers, Princes, and Biſhops of the Law, did not heal men of their infirmities as this man doth; and they anſwered not a word thereto. And the men that Jeſus had healed, cried all with one voice, Our bleſſed Lord Jeſus hath wrought many divine miracles, for he hath raiſed *Lazarus* from death to life, who had laid dead four days in the earth, and our Lord, by the virtue of his words, raiſed him out of his grave, and brought him alive unto

us,

us, and his ſiſters, and made him eat at the table, *John* xi. When *Pilate* heard his, he was much abaſhed for fear and cried with a loud voice to the Jews, and ſaid, men, what is this that you would do? I ſee that without guilt ye will ſhed the blood of him that hath wrought nothing amiſs.

Then *Pilate* roſe up and took Nicodemus to him, and thoſe twelve men, which ſaid that our Lord was not born by fornication, and thus he ſaid to them; Sirs, I have great aſſiſtance in you, tell me what I ſhall do with him? And they ſaid, Sir, we cannot tell; but we ſhall never aſſent to the will of the Maſters of the Law, and the other Jews. *Pilate* then ſaid, Ye know well, that it is a Cuſtom among us to deliver a priſoner to the people, for the honour of the Sabbath; that high day of Sacrifice; and you know well that I have in my priſon, a notable priſoner, a Man-ſlayer, who is worthy of death, whoſe name is *Barabbas*, will ye that I deliver him, or elſe Jeſus, who is without guilt, and not worthy to die? *Matt.* xxvii. *Mark* xv. *John* xxiii. and xvii. The Princes and the Biſhops, and the old Men, ſaid with one voice, We will that you deliver to us *Barabbas*. *Pilate* ſaid, What will ye that I do with Jeſus, that is called Chriſt? Then ſaid the *Jews*, with an high voice, Let him be crucified. And ſome ſaid, If thou let him go thus thou art not *Caſar*'s Friend, ſince that he ſpeaketh Blaſphemy, in ſaying, that he is God's Son, and therefore a King; for whoſoever ſaith that he is a King, ſpeaketh againſt *Caſar*. *Pilate* hearing this, was wonderous heavy, and ſaid to the *Jews*, Every day from the Beginning you have been contrary to him that have done well for you; and to him you have done much harm, by much tormenting: Upon which the *Jews* ſaid, what is he that hath done ſo much good for us? And *Pilate* anſwered, Our God who hath holpen you, and delivered you out of the hands of the *Egyptians*, and drowned your enemies in the depth of the Red Sea; who led you through the waters of the ſea as upon dry land, *Exod.* xiv xvi. xxii. xx xxxii. and alſo in the deſart he rained upon you Manna, and made water flow from the hard rock, of which you drank and all your beaſts; and he gave you alſo the Ten Commandments of the Law, and in all theſe Commandments he has charged you with, ye have been contrary to your God, as when you made a Calf to him,

them

then would he have diſinherited you, and deſtroyed you, had not *Moſes* been, who prayed for you, and the peril you were in; and now you ſay to me that I hate my king, and am not his Friend, if I deliver not this man, Jeſus, who hath cured many of your people of their infirmities, and who is your King that never did evil. When the *Jews* heard this, they were full of Anger, and Melancholy, and thus they cried altogether, Our King is *Caſar*, Emperor of *Rome*, for we know well that Jeſus is no King, tho' Kings did ſeek for him in *Bethleham*, *Matt.* ii. and ſaid, they ſought the King of the Jews, and offered to him Gifts; but yet he is never the more King; we know alſo, that when *Herod* heard ſay they ſought the King of the Jews, he would have ſlain him; and did ſlay Thouſands of Children in *Bethleham*, and all the Country about, for his Sake, as we told you before.

When *Pilate* heard this, he commanded them to be ſtill, and ſaid unto them Ah! and is this he whom *Herod* ſought to ſlay? And the Jews anſwered, This is he: Anon *Pilate* commanded water to be brought unto him, and before them all he waſhed his hands, ſaying. I am guiltleſs of this righteous Man's Blood, but the Blood of him be upon you and all your Children, *Matt.* xxvii. But they ſpoke with loud voices, and required that he might be crucified, and they prevailed, *Luke*, xxiii. For when *Pilate* ſaw that it availed not to ſpeak, but that there would be more tumult, he gave ſentence, and ſo fulfilled their requeſt, letting looſe unto them, him who was laid in priſon for Man-ſlaughter and Inſurrection; but gave Jeſus over to them, to do with him what they pleaſed.

CHAP. VI.

How Pilate *commanded the* Jews *that no Villains ſhould put* Jeſus *to his Paſſion, but Knights.*

THEN *Pilate* commanded a great number of Knights ſhould be brought before him into the parlour; and *Pilate* pronounced ſentence upon our Lord Jeſus Chriſt; and thus he ſaid unto him. Your own people hath diſapproved of all that ever I have ſpoken for thee; and therefore do I command, that no man lay hands on him unleſs he be a Knight, or of gentle blood; for it is not fitting that

that a King ſhould be ſlain by Villains; and therefore I command that firſt he be ſcourged to the pleaſure of the chief Princes, and then lift him up on the croſs, and with him two thieves, which have been evil-doers, whoſe Names are *Diſmas* and *Geſmas*; and let them be ſlain by Villains, and let no Nobles touch them. Jeſus was then led out of that Parlour, and the two Thieves with him, and carried into another, wherein there was a Pillar of white Marble, and there they diſpoiled our Lord of his Cloaths, and bound him ſtaked unto the Pillar, and there they beat him, and ſcourged him with Rods and Whips, inſomuch that there was no skin left whole upon him, *Matt.* xxvii. *Mark* xv. *John* xix. And this was a pitiful Sight, to behold that bleſſed Body ſtanding naked before all the people, ſcorning and ſaying thus to our Lord, while they were ſcourging him: Do gladly our King, for this is our firſt beginning; and then the Maſters of the Law ſaid unto the Knights, Put on our King a ſoft Garment, and let us crown him; ſo they put upon him a Cloth of Silk, which, through the Abundance of his precious blood, clung ſo to him, that at the pulling it off, it was an hundred fold more pain to him than his ſcourging; and when they had pulled off his garment, they put on him a Red Mantle of Silk; and after that they ſet a Garland of Thorns upon his head, which piereed into his Brain; at laſt they led him to the Croſs, and there they crucified him between the two Thieves, *Diſmas* on the Right Side, and *Geſmas* on the Left; and then they put to his Mouth a Spunge full of Hyſop and Gaul, that he might drink thereof. And thus that bleſſed Saviour of the world ſuffered all that ever they would do unto him.

Our Lord then looked up to the Father, and ſaid, O Father forgive them, for they know not what they do, *Luke*, ii. *John* xix. And then the Knights caſt Lots upon his Veſture, to know who ſhould have it; and the Princes of the Law, with Biſhops, and many others, cried out unto Jeſus our Lord, ſaying, Thou haſt healed many others, and canſt thou not heal thyſelf? if thou be God's Son come down from the Croſs, and we will believe in thee *Matt.* xxvii. *Mark* xv. *Luke* xxiii. And when the Knights in Deriſion ſaid, If thou be the King of the Jews, deliver now thyſelf. Pilate writ a Bill whereon were theſe words,

JESUS

JESUS NAZARENUS REX JUDEORUM; that is to ſay, Jeſus *of* Nazareth, *King of the* Jews, *John* xix. and this was writ in *Hebrew*, *Greek*, and *Latin*, and they put it above his head upon the Croſs. Then *Geſmas*, the thief, that hung on the left ſide of our Lord, ſaid to Jeſus, If thou be God deliver thyſelf and us, *Luke*. xxiii. but *Giſmas*, who hung on the right ſide of our Lord Jeſus, blamed him for his words, and thus he ſaid unto him, It ſeemeſt by thy words that thou dreadeſt not God, nor believeſt in him, and therefore art endleſsly damned; for well thou knoweſt we deſerve to ſuffer death, but he hath done nothing, forfeited, or miſdone, and is undeſervedly brought hither. When *Diſmas* had ſaid theſe words, he looked on Jeſus, and ſaid, Lord, be mindful of me when thou comeſt into thy kingdom. Jeſus anſwered him, and ſaid, This day ſhalt thou be with me in Paradiſe, *Luke* xxiii. and it was about the ſixth hour, and there was darkneſs over all the earth till the ninth hour, and the ſun loſt his light, and the veil of the temple was rent down to the ground in two parts, ſome ſay that an angel did it with a trace of fire, and this angel ſaid, (many hearing) I am witneſs of the paſſion of *Jeſus Chriſt*. After this, our Lord cried with a loud voice, and ſaid, Father, into thy hands I commend my ſpirit, and he bowed his head, and yielded up his ſoul to his father.

Then the Jews commanded that a Knight ſhould be brought forth, whoſe name was *Longinus*, and ordered him to thruſt a ſpear in the ſide of Jeſus. Now *Longinus* was blind, which occaſioned the Princes of the Law to make him do it; and as ſoon as he had, there came out of his ſide both blood and water, *John* xix. and the blood ran down by the ſphere's ſhaft unto *Longinus*'s hand, who by adventure wiped his eyes with it, and preſently he did ſee; and when *Centurio*, who was prince over the Jews, ſaw the tokens that were befallen, he glorified God, and ſaid, of a truth this man was righteous, and God's Son indeed, and that it is well ſeen by the tokens that are befallen, *Luke* xxiii. And ſo all the people that were there, when they ſaw the works of the power of the Lord, they ſmote their breaſts with their hands, and returned

CHAP. VII.

How Centurio *told* Pilate *of the Wonders that were done at* Christ's *Passion, and of the fine Cloth, or* Syndonia.

AND *Centurio* told *Pilate* all that had befallen, which when *Pilate* hearing, made him wonderous heavy and sorrowful, and did not eat or drink that day. *Pilate* then called the Jews, and thus he said unto them, Marvel ye not at the tokens that are here befallen at the passion of Jesus, the Sun lost his light, and also the day; and the Jews only said, Sir, it was the eclipse of it, as we understand by wise men before us. Pilate then answered, How came it that the veil of the Temple was smitten asunder, and many graves opened, and dead men rose up to life, *Luke* xiii. *Matt.* xxvii. *Mark* xv. Hath the eclipse of the sun done all this? All these wonders, they say, are befallen in the city of *Jerusalem*; and if ye believe not me, ask *Centurio*, and them that were with him, who kept Jesus: Upon which they were brought forth who were witnesses thereof, and said, Of a truth, we saw at the death of Jesus the earth groan and shake, as water doth when it is moved; and we saw many bodies that arose from death to life; and by these tokens we believe that Jesus was God's Son. And when the apostles, and holy women, that had followed our Lord from Galilee, heard what had happened, they withdrew themselves.

Our blessed Saviour being now crucified, there was one Joseph of Arimathea, who intended to buy a fine cloth to enfold our Lord Jesus in; and it happened that a knight of Capernaum, whose name was Livy, married a young lady, by whom he had a daughter named Syndonia, her they put to learning, and in process of time she became a most curious worker of cloths of gold, and cloths of silk. After a while it pleased God that Livy died: and then his wife, for the great love wherewith she loved him, fell into a great sickness, even into a cold palsey, which was so extreme, that she could not move hand or foot; by means whereof, she fell into so great poverty, that she had not to live upon, but the work of her daughter's hands; and so it befel, that near upon the same time our Lord Jesus suffered, this lady said to her daughter, My daughter Syndonia, thou knowest well that our great Sabbath is

near, when we muſt eat our paſchal lamb, and at this time is the great market at *Jeruſalem*; therefore, good daughter, go and array thyſelf, and take ſome of thy work that thou haſt wrought, and buy there ſuch things as are needful for thee and me at this holy Time. Her daughter Syndonia anſwered, Dear mother, your will ſhall be done; but you muſt underſtand that I have wrought the moſt curious cloth that was ever made, for it fell ſo graciouſly in my work, that it is more curious than my art. Then ſaid the lady unto her, Let me ſee it, which immediately Syndonia did: and ſhe no ſooner ſaw it, but ſaid, Bleſſed be the Lord, who hath made thee to work ſo well, and, daughter, upon my bleſſing, ſell it to no man, unleſs he tell thee what he will do with it.

And then this maid Syndonia waſhed, balmed, and arrayed herſelf, and went to the market, and in the market ſtood Joſeph of Arimathea, with many people, ſpeaking of our Lord's Death; and peradventure this maid Syndonia came before him, and he eſpying the cloth that was hanging upon her arm, asked her, if ſhe would ſell that cloth, and ſhe ſaid, Yes: Then Joſeph asked her the price, and ſhe ſaid, Thirty Beazants: And Syndonia fell down at his feet, praying him that he would tell her what he would do with it; and then he anſwered, Daughter, this day is dead an holy prophet, whom men call Jeſus of Nazareth, and that holy prophet I purpoſe to roll and bury in this cloth; therefore tell me who made this cloth that I have bought of thee; and the virgin ſaid, That ſhe herſelf made it; and Joſeph asked her her name, and ſhe ſaid, Syndonia; and Joſeph ſaid, After you will I name it; ſo he called the cloth Syndonia. Then this maid went home to her mother, and told her how ſhe had ſpeed, for her mother asked her in what manner it was to be uſed; and Syndonia told her, that the holy prophet, who was at that time dead, would be wrapped therein. Who is to bury him? ſaid the lady: And Syndonia ſaid, Joſeph of Arimathea: And when ſhe heard this, ſhe ſaid, Would my Lord and that prophet I had given that cloth to his burying; and anon with the word, ſhe was wholler than ever ſhe was before; and bye and bye the lady and her daughter fell down to the ground, on their knees, and thanked our Lord God for his glorious miracle; and afterwards the Lord ſhewed them much

favour,

favour, that the mother was married to a worthy duke, and her daughter was a great lady in Rome, and they lived ever in the fear and ſervice of the Lord.

Now Joſeph having bought the cloth, and being Lord and ruler over all Pilate's men, (he was alſo a perfect man, and righteous, and was not aſſenting to the accuſation of the Jews, he waiting for the kingdom of God) he came boldly unto Pilate, and asked him the body of Jeſus, and Pilate granted him it. *Mark* xv. *Luke* xxiii. After which Joſeph and Nicodemus took down the body of Jeſus from off the croſs, and wrapped him in the Syndonia, and buried him in a new monument of Joſeph's, wherein never man was buried before. And then the Jews ſought to have ſlain Joſeph, and the twelve men who had ſpoken for our Lord before Pilate; and alſo they would have ſlain Nicodemus, and all thoſe whom our Lord had healed of their infirmities, becauſe they had declared before Pilate all the good works which he had done in every place.

CHAP. VIII.

How the Jews *gathered together, and conſpired againſt* Nicodemus *and* Joſeph.

THEN Nicodemus ſhewed himſelf to the Jews, being their prince and guide; and ſoon after there gathered a great multitude of Jews together in the temple before Nicodemus, who ſaid unto them, How may this be that ye are entered into this holy temple, who have your hands bloody by the death of that holy man Jeſus, that righteous man whom ye have unjuſtly crucified? Then anſwered Annas, Caiphas, Simon, Datan, Gamaliel. Judas, Livy, Naphalim, and others, How art thou ſo bold to come amongſt us, who ſpoke for him? Thou ought to have ſuch part in this world as he had. Nicodemus ſaid, Amen, the peace of Jeſus be with me in this world, and in that other without end: And the Jews anſwered and ſaid, Amen. As Nicodemus was thus ſpeaking, came Joſeph of Arimathea among them; and ſaid thus to the Jews, Why be you diſpleaſed with me, and angry, becauſe I asked Pilate the body of Jeſus? I'd have you know, that I have buried him in my new monument, and infolded him in a curious cloth, called Syndonia; and I ſay to you that ye have wrought

wrought ſinfully, in that ye have unjuſtly crucified Jeſus, without deſerving, and alſo maliciouſly you pierced his ſide with a ſpear. When the Jews heard all this, they then apprehended Joſeph, and commanded him to be kept cloſe, and thus they ſaid to Joſeph, We know well that thou art not worthy to have a burying place among us, for we will give thy fleſh and carcaſs to be devoured by dogs, wild beaſts, and fowls Joſeph then ſaid unto them, Ye are like to proud Goliah; but as the prophet ſays, To me belong vengeance, and I will repay it, ſaith God, *Deut.* xxxii. And when Pilate waſhed his hands, and ſaid, I am not guilty of this man's blood ſhedding, *Matt.* xxvii. ye anſwered and ſaid, The blood of him be upon us, and upon our children, v. 25. Know that ſo it will, from this time forward ſhall the wrath of God come upon you and your children, as ye yourſelves have ſaid. And when the Jews heard this, they were very wroth, and put Joſeph into dark priſon, and ſhut the door ſtrongly, and put thereto Keepers. Then Annas and Caiphas, and other biſhops of the law, propoſed to aſſemble themſelves after the ſabbath-day for to ſlay Joſeph; and when they were aſſembled they ſent to the priſon and opened the door, but they found not Joſeph therein, wherefore they were ſore abaſhed.

CHAP. IX.

How one of the Knights that kept the Sepulchre of the Lord came and told the Maſters of the Law, that our Lord was gone into Galilee.

NOW they were in great aſtoniſhment, and preſently they entered into the ſynagogue, and amongſt them there came one of the knights that kept the ſepulchre, and told them heavily, that Jeſus was not in the monument; and the maſters of the law aſked him where they had put him? And the knight anſwered them, and ſaid, *Matt.* xxviii. *Mark* xvi. As we kept the grave, the earth ſhook, and then we ſaw verily that an angel deſcended from heaven, and rolled the ſtone from the monument, and ſet himſelf thereupon, and his face was as white as ſnow, and for the great fear we had, we lay as we were dead. And the angel ſaid unto the woman that came to the ſepulchre, Fear not, nor be diſmayed, for I know well

that

hat ye ſeek Jeſus who was crucified; but I would have ou know that he is riſen, and is not here; and ye ſhall ee him in Galilee, as he ſaid to you before, *Mark* xvi. *uke* xxiv. Now when the princes of the law heard this, hey ſaid to the knights, Is Jeſus then alive? We cannot elieve this that you ſay. Upon which ſaid the knights, eſus hath done many miracles which ye have heard and een, and believed not; how ſhould you then believe this? But your demand is good, when you ask if Jeſus be alive.

The Jews then ſaid to the knights, We ſhall ſend to you oſeph, if you will render Jeſus to us, for we know that oſeph is of Arimathea. Then ſaid the knights, And we now that Jeſus is in Galilee, raiſed from death tō life, and here you muſt ſee him. Now when the Jews heard this, hey had great dread, and they ſaid among themſelves, If men hear the words of theſe knights, they will believe in Jeſus. Then they aſſembled themſelves together, and gave money to the knights, and thus they ſaid to them, Go ye and ſay to the people, as ye lay and ſlept, his Diſciples came privily by night, and ſtole the body of Jeſus; and if Pilate hears thereof, he will excuſe you. So the knights took the money, and proclaimed as they were commanded, ſpreading the untruth abroad to every one.

CHAP. X.

How three Men came from Galilee *to* Jeruſalem, *and ſaid that they had ſeen* Jeſus *alive.*

THEN came three men, whoſe names were Phineas, Abbas, and Livy, from Galilee to Jeruſalem; and thus they ſaid to the princes, and to all them that were in the ſynagogue, Sirs, we have heard and ſeen Jeſus whom ye crucified, ſit and ſpeak to his diſciples upon the Mount Tabor, and there he preached to them, and ſaid, Go and preach my name and my goſpel throughout all the world, and baptize them in the name of the Father, and of the Son, and of the Holy Ghoſt; and whoſoever will believe and be baptized, ſhall be ſaved; and he that believeth not ſhall be condemned. And when the princes heard that, they ſaid to theſe three men, Give praiſe and worſhip to the Lord Jeſus, and let it be known, if his be true, what ye have heard and ſeen; then theſe men ſaid altogether,

with

with a loud voice, by that Lord, that is God of Abraham, Iſaac, and Jacob, we ſaw Jeſus ſitting and preaching to his diſciples; and if we conceal this that we have heard and ſeen, we ſhould do great ſin. And preſently the princes ſaid to them, We conjure you by the law of our Lord, that you keep this in ſecret which ye have ſaid to us of Jeſus; and ſo they gave to theſe three men money, and ſent alſo three knights with them, to carry them into their own country, and no longer abide in *Jeruſalem*.

Then there came a great multitude of the commonality to the princes, who complaining, ſaid, What tokens are theſe which have befallen in Iſrael? But *Annas* and *Caiphas* comforted them, and ſaid, We ought not to believe the knights that kept the ſepulchre wherein Jeſus was laid, they told us, that they had ſeen an angel lift up the ſtone from the monument, and peradventure his diſciples had ſaid the ſame to the knights; and we know alſo that they gave to the knights a great deal of money to ſay that his diſciples ſtole his body away: Upon which Nicodemus the ruler of the Jews ſtood up, and ſaid unto them, Ye have heard what theſe three men have ſaid and ſworn upon the law, that they ſaw Jeſus ſit and ſpeak unto his diſciples upon the mount of *Tabor*, and alſo afterwards upon the mount of *Olives*, whence he aſcended into heaven; and we know well that the ſcripture telleth us, that *Elias* was; he anſwered, He was taken up into heaven; and then they ſuppoſed well that he was taken up by the Holy Ghoſt, who left him ſomewhere on the mountains of *Iſrael*; and therefore they ſaid, Let us procure ſome men to go and ſeek him; ſo they went and ſought three days and three nights, but they could not find *Elias*: And therefore I counſel you to ſend ſome to ſeek on the mountains of *Iſrael*, for peradventure the Holy Ghoſt hath taken away Jeſus, and happily he may be found. Let us then do penance for the treſpaſs we have done.

Now the counſel of Nicodemus was pleaſing to all the Jews; and thereupon they ſent forth men to ſeek the Lord, but they could not find him in any place: And when the men returned, they ſaid to the Jews, we have ſought Jeſus on every hill of Iſrael, and in every dale, and in every place, but we cannot find him any where; but we have found

ound *Joseph* in the city of *Arimathea*; and when the princes eard this they were wonderous joyful and merry, and they orified God that *Joseph* was found.

And so the *Jews* and masters of the law assembled toge-ter, and devised amongst themselves how they might peak to Joseph, and therefore they writ letters to this urpose: Peace with thee, and with them also that be ith thee; we very well know that we have offended a-ainst God, and against thee; and therefore, Father *Jo-eph*, come to us since we acknowledge our sin and tres-ass that we have done against thee; and we marvel much f thy deliverance, and taking away from us; we do con-ess that we conspired evil against thee, but God delivered hee from us; but peace be with thee, Father Joseph, the orship of Israel.

CHAP XI.

How the Jews *chose eight Men that were* Joseph's *Friends, to desire him to come to them.*

AFTER this they choose eight men, that were friends to Joseph, and said, when ye come to Joseph salute him in Peace, and do him greetings on our behalf, and deliver him this letter: So these men went forth to the city of Arimathea, and when they came before Joseph, they saluted him, and delivered to him the the letter; upon which he said, Blessed be my Lord God, who hath covered me with his wings, and blessed also must he be that hath saved me from all mischiefs. Joseph then led these men into his palace, and the next day he took his horse, and rode with them into Jerusalem; and when the Jews and masters of the law heard of his coming, they went with reverence towards him, and when they went they said unto him, Peace be with thy coming, Father Joseph; and he answered, The peace of the Lord be to all his true people.

So the masters of the law, with all the people, welcomed Joseph, and Nicodemus led Joseph into his house; then the next day after, Annas, Caiphas, and Nicodemus, led Joseph into the the temple, and they said unto him, Father Joseph, tell us before God in his temple, all that we shall ask you. Father Joseph, you know that you buried the body of Jesus; also that we put you up in close pri-

son

ſon, and when we ſent for you, you was not there, therefore we deſire you to tell us what befel you there. And *Joſeph* ſaid unto them, When you had ſhut me in priſon, upon the Sabbath-day, as I was in oriſons and prayers, the place I was in was illuminated with an exceeding great light, as it ſeemed from the four parts of the air; and ſo I lifted up my head, and ſaw the Lord ſtanding cloſe by me, ſhining with great brightneſs, ſo that for fear I fell down to the ground; then Jeſus took me by the hand, and lifted me up from the ground, and waſhed my face, and kiſſed me, ſaying, Brother *Joſeph*, thou art clean by the water of thy faith, for thy ſins are releaſed and forgiven; and therefore, my friend, have not dread, but behold me, and know who I am; and ſo I did, and ſaid, My Maſter *Elias*: And he anſwered again and ſaid, I am not *Elias* but I am Jeſus Chriſt, whom thou buried honourably Then ſaid I to him, Lord, ſhew me thy monument, where I buried thee; and then Jeſus took me by the hand, and led me to the monument, and there he ſhewed me the precious Syndonia wherein I bound him, and then I fell down and worſhiped him, and ſaid, Bleſſed be thou, my Lord; thou art come hither to viſit me, and of thy favour haſt delivered me: Then he took me by the hand, and led me into the city of *Arimathea*, and then he led me into my own palace, and ſaid unto me, Brother *Joſeph*, Peace be with thee, and ſee that thou go not out of thy palace for theſe forty days, for the *Jews* will do many injuries to divers of thy friends, and now I will go to my diſciples, and ſpeak to them of the ſalvation of the world; and when he had ſpoken thoſe words, he vaniſhed away from me. And when the Princes of the Law, and other of the *Jews* heard this which Joſeph had ſaid, they were greatly abaſhed, and with great fear they fell down to the earth, and cryed, ſaying, What tokens are theſe that are fallen in Iſrael? For the knights that kept the ſepulchre bear witneſs, that they ſaw an angel come down from heaven, and that Jeſus was riſen from death to life, and that he was ſeen in Galilee; and we know well that Jeſus was a man, and his father and mother we know alſo; then ſaid a *Jew* named *Levius*, I knew alſo the beginning of Jeſus, for I have been much with him: for upon a time as I was in the temple, in my offerings

ferings and orizons, even that ſame timt St Simeon, ook the child Jeſus in his arms, and ſaid to him, Lord, ow letteſt thou thy ſervant depart in peace according to y promiſe; for my eyes have ſeen thy ſaving health, hich thou haſt prepared before the face of all people.

Then ſaid the *Jews*, Let us ſend for theſe three men at ſaw Jeſus ſpeaking to his diſciples upon the mount of lives; then they ſent for theſe three men, and when they ere come before them, they ſaid, As truly as the God of eaven lives, ſo truly ſaw we Jeſus aſcending into heaven efore all his diſciples; then anſwered Annas and Caiphas, ur law faith, that by the words of two or three is ſufficint witneſs, that we may ſay hereto: We know well that noch pleaſed God, and was taken up into heaven, and the epulchre of Moſes could never be found. *Pilate* delivered o us this Jeſus whom we beat with ſcourges, and crowned with thorns, and was afterwards crucified and ſmote him n the ſide with a ſpear; whom Joſeph buried in the ſepulchre, that now teſtifieth that he is alive, together wit h theſe men, who ſay they ſaw him aſcend into heaven.

CHAP. XII.

How Joſeph *told that divers men which had been dead were riſen again to life, and eſpecially of* Simeon's *two Sons,* Garius *and* Levicius.

AND then Joſeph told the princes other great miracles *viz.* There roſe up many dead bodies out of their graves; and I know well that ſome of them have been in Jeruſalem, whom the miſbelievers have not ſeen; and we are ſure that St Simeon received Jeſus in his arms in the temple, who was a right holy man.

This Simeon had two ſons, whoſe names were Garius and Levicius, at whoſe death and burials we were preſent. Go now and ſearch their graves, but ſure I am they are not there to be found; but they are in the city of Arimathea at prayers, and ſpeak to no man, but keep themſelves ſtill and quite, as tho' they were indeed dead; and therefore let us go to them with reverence, and bring them to the temple, and when we have conjured them, perhaps they will tell us ſomewhat of the reſurrection of Jeſus, and how he aroſe from death to life. Then all

the Jews and Maſters of the Law went to the graves of theſe two brethren, but they found them not; and ſoon after they went to the city of Arimathea, which was forty miles diſtant from Jeruſalem, and there they found them alive; Then they kiſſed them, and led them to Jeruſalem, with great worſhip into the ſynagogue, and when they had ſhut the doors upon them, they took their table of laws, and conjured them by the laws of Iſrael, and by their God *Adonia*, (if that they lived) whether the Lord Jeſus the God of Iſrael, did raiſe them. When Garius and Levicius heard this they looked up together unto heaven; and they made ſigns of the Holy Croſs on them, and they ſpoke and ſaid, Give us parchment and Ink, that we may write the things we have heard and ſeen; ſo they gave them both ink and parchment, and when they were ſet, they wrote both on this wiſe.

" Our Lord Jeſus Chriſt, who is the reſurrection of the dead, and Saviour of them that believe in thee, ſuffer us to ſhew forth the ſecrets of thy Divine Majeſty, which thou didſt in hell by virtue of thy holy croſs, for we are conjured by thee to ſpeak of thee. And thou commandeſt us by thy ſervant Michael the Archangel, that we ſhould tell the ſecrets of thy Divine Majeſty, which thou didſt in hell before thy holy reſurrection.

As we were with our forefathers in the great depths of darkneſs, there appeared a great brightneſs, as if it had been a beam of light from the ſun, that caſt a glorious light upon us, and ſtraightway Adam our forefather, with the patriarchs and prophets roſe up, and ſaid, this is the light of him that belights us endleſs light; and anon Iſaiah, with an high voice, began to ſay, This is the light of the Father, the Son of God, as I propheſied when I was alive; it eaſed us the firſt time in the land of Zebulan and Nepthalem, at the laſt by the way of the ſea over Jordan to Galilee of the Gentiles was aggravated, the people that ſat in darkneſs ſaw no light, even to them that dwelt in the regions of the ſhadow of death there ſprang a light; and the light appeared there, as it had been a ſtar ſhining alone upon us; and as we were in joy and gladneſs of this light that ſhone upon us, there came to us our Father Simeon, and thus he ſaid to us with great joy, Glorify our Lord Jeſus Chriſt our Saviour, whom I received a child

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in the temple, and took him in my arms, saying, *Lrod now letteſt thou thy ſervant depart in peace, according to thy word; for mine eyes have ſeen thy ſalvation, whom thou haſt prepared before the face of all people.* When all the multitude of ſaints that were in hell heard this, they were wonderous joyful and merry. Afterwards there came to us another man, who looked like a hermit, and our Father Adam asked him what he was; and he anſwered and ſaid, I am the Voice of a Crier in the wilderneſs, make ready the paths of the Lord, for I went before the face of our Lord to make ready his ways, and to give knowledge of ſalvation to his people, for the remiſſion of their ſins; and when I ſaw him come to me, I was filled with the Holy Ghoſt, and thus I ſaid, Behold the Lamb of God! Behold him who taketh away the ſins of the world: And him that I baptized in the river of Jordan, and upon him I ſaw the Holy Ghoſt come down in the likeneſs of a dove; and then I heard a voice that came from heaven, ſaying, *Thou art my beloved ſon, in whom I am well pleaſed.* And now I come before him to you, to ſhew you that the Son of God is come from on high to viſit us, and to give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide on feet in the way of peace.

When that Adam our forefather was baptized, he ſpake unto Seth his Son, tell my children, patriarchs and prophets, what the angel ſaith to thee, when I ſent thee to the gates of Paradiſe, that thou ſhould pray our Lord God, that he would ſend to me by his angel of the fruit of life, and alſo the oil of mercy; our Lord ſent Michael his archangel, who ſaid thus unto me, I am ſent by our Lord to thee, being ordained over mankind; I tell thee, Seth, thou man of God, weep not, neither pray farther for the oil of mercy to anoint Adam thy father, for in no wiſe canſt thou have any, therefore until the latter days, when five thouſand one hundred ninety and nine years be fulfilled, then ſhall the moſt loving Son of God, Jeſus Chriſt, come into the world, and ſhall raiſe up the body of Adam, thy father, and many bodies of Saints; and the ſame Chriſt ſhall be baptized in the flood of Jordan, and then ſhall he anoint with the oil of mercy, as many as believe in him; and this oil of mercy ſhall be given from generation to generation, of them that ſhall be baptized of water, and

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the Holy Ghoſt unto life everlaſting; then ſhall Chriſt, the Son of the living God, go down into hell, and lead thy fathers into Paradiſe, to the tree of mercy.

When the patriarchs and prophets heard this, that Seth had ſaid, they made great joy and gladneſs; and whilſt they made this great joy, Satan, the prince of hell, and author of death, ſaid to the maſter of Tormentary, make thee ready to receive Jeſus Chriſt, who glorified himſelf to be the Son of God, but yet he is a man that feareth death; for he ſaith, *My Soul is heavy unto death*: And he hath done many evils againſt me, for whom I had made blind, crooked, lame, and lepers, them he hath made whole by his word: and alſo the dead that I brought to thee hath he raiſed to life. Then the prince of Tormentary anſwered What is he that is ſo mighty by his word? and thou ſayeſt, that he is a man that feareth death; all that ever was mighty on earth thou haſt brought into thy bonds, and if he be thus mighty, as thou ſayeſt, then is he ſurely ſo mighty in divinity that we cannot withſtand him; and though he ſaid that he feared death, yet I tell thee he will overcome thee at all times: Satan then replied to the Tormentary, Why feareſt thou to receive mine adverſary and thine? I have ſet the Jews againſt him, and I have made ready the rods wherewith he ſhall be ſcourged, and prepared the croſs whereon he ſhall be crucified, with nails to faſten him thereto; and I have mingled a drink of ezel and gaul that he ſhall drink, and anon he ſhall be dead, and I will bring him to thee. And the prince of Tormentary ſaid, Is not this he, who by his might took from me thoſe which were dead? I fear much that this is he that took away *Lazarus* from me, and raiſed him that had been dead three days, whom I held bound in my priſon: Satan anſwered, It is the ſame Jeſus. Now when the Tormentary heard this, he ſaid to Satan, I conjure thee by thy power and mine, that thou bring him not to me; for when I heard his command, I trembled for fear, and all the fiends with me, ſo that we could not detain *Lazarus*, but he flew from us, as an eagle, out of the bounds we had him in; and the earth wherein he lay opened and yielded him up quick: How thinkeſt thou to hold him that took his ſervant from us, maugre us all by virtue of his word? So, without doubt, if you bring him hither, who is ſo mighty to ſave all mankind, he will

put

ut us hence, and all thoſe reſtrained by ſin inour priſon e will deliver, and carry into everlaſting life. And preently was heard the voice of the Holy Ghoſt as if it had een thunder, ſaying, Ye princes uncloſe your gates, and ift up the everlaſting doors, that the King of Glory may ome in; and when the prince of hell heard this voice, he aid to Satan, Go hence from us, if thou be minded to fight, o fight with him that is King of Glory; and hell threw atan from him, and ſaid to his ſerjeants, Shut cloſe your gates with iron bars, and fight ſtrongly, and withſtand him valiantly, that the King of Bliſs come not herein, and that our ſtrong hold be not taken from us, and we put in endleſs miſery: The ſaints hearing this, ſaid with a loud voice to the devils, and to the prince of Tormentary, O wretches! undo your gates, and let the King of Glory come in. Then ſaid David the prophet, Propheſied I not when I was living on earth, *This is the day which our Lord hath made, let us be joyful and glad therein*; and after him ſaid Iſaiah to all the ſaints, Said I not when I was living, that the dead ſhould live again; awake therefore, and ſing praiſes, ye that remain in the cuſt.

Then ſpake Daniel, ſaying, Did I not tell you *that many of them that ſleep in the duſt of the earth, ſhould awake to life gain*? And anon Hoſea ſaid, Spoke not the Holy Ghoſt by me to death and hell, ſaying, O *Death*! *I will be thy death*; O *Hell*! *I will be thy ſting*: *Where is now your bride*? O *Death and Hell, where is now your victory*? When the ſaints heard theſe words, they ſaid to the prince of hell, Open your gates, O wretches, for ye are bound and cannot help yourſelves; then came the voice a ſecond time, ſaying, Open your Gates, O ye princes, and ye everlaſting doors be ye opened, and the King of Glory will come in. When hell heard the voice a ſecond time, he anſwered thus: Who is the King of Glory? Then anſwered David, and ſaid, I know well that voice to be of the Holy Ghoſt, for I propheſied it before: and now I ſay to thee hell, our Lord is ſtrong and mighty, yea, the Lord of Powers: and the King of Glory, who looked down from heaven to earth, to hear the lamentation of the priſoners and to looſe out the children of the vanquiſhed; therefore thou unclean ſink, undo thy gates, that the King of Bliſs may come in, and as David had ſaid this to hell, there came upon

upon them that glorious King, in form of man, who illumined all the darkneſs of hell, with the reſplendent brightneſs of his ſhining face, and all the gates and the cloſures of iron bars and bolts burſt at his coming, and all his ſaints made him way to paſs; and when the holy prophets ſaw our bleſſed Lord coming with angels, they were abaſhed through their great joy, ſo that they durſt not ſpeak; but with glad and ſoft hearts they ſaid, O Lord God, thou art come to us, King of Glory, to deliver us out of the bonds of thoſe falſe and unjuſt felons, and bleſſed be thy name, for we ſee thy glorious face, and we ſhall be made whole. Then came our Lord Jeſus and burſt all the bonds aſunder wherewith we were bound, and commanded that we ſhould be delivered out of the anguiſhes for that time forward, even for ever; and when the prince of hell, and all his fiends, ſaw the exceeding brightneſs, they had then great dread, and ten princes of hell roſe up from their ſeats, with horrible roaring and crying, and ſaid with great lamentation. O Jeſus! How are we overcome by thee? What art thou that breakeſt all our power? What art thou that was ſo meek and lowly on earth, and now is a princely companion, in form of a man that was dead, but now liveſt? And now all creatures do tremble and quake by thy croſs and death, all the four elements ſhewed wonders, and now thou haſt deliverd all them that were deſtrained here among us, for their ſin, and haſt called them back to their firſt franchiſs: What art thou that giveſt light to the blind, by the brightneſs of the Godhead? And then all that were in hell cried with one voice, Ah! What art thou that art ſo mighty a man, and clear in majeſty, ſhining without blame, and clear from earthly ſin? What art thou that entereſt into our regions without dread, and feareſt no point of tormenting, but takeſt from us all that were reſtrained by our bonds? Peradventure thou art that Jeſus of whom our great prince ſaid to Satan, would gain to himſelf all the power of the world by his death on the croſs.

Our Lord then took Satan and bound him, and delivered him unto hell, the prince of Tormentary; who ſeeing Satan, ſaid, Ah! thou art Prince of perdition, three-headed Belzebub, liar againſt the angels of God, why haſt thou done

done this deed? What a deſpoiling haſt thou got us? What harm didſt thou unto us, when thou cauſeſt the King of Glory to be crucified? Ah thou falſe Satan! art thou ignorant of what thou haſt done, for this Jeſus has lightened all the darkneſs of death with the clearneſs of his divinity, and hath now broken all the gates of our deep priſons, and looſed all that were within, and they that were in our Tormentary ſcorn us, and by their prayers we ſhall hereafter be overcome, who never hitherto durſt ſpeak one word againſt us: now are they filled full of marvellous joy, by the praiſing of their Lord! Ah! prince of all wickedneſs, and father of felonies, why haſt thou done this? Now all thoſe that were in deſpair from the beginning unto this time, are in health and endleſs life, and we ſhall never hear this grunching, groaning, and weeping: Ah! Satan, all the riches thou haſt got by thine appetite in Paradiſe, thou haſt now loſt by the tree of the croſs; and all thy joy is periſhed, foraſmuch as thou haſt crucified him that was againſt thee, and know thou well that thou ſhalt ſuffer tornents endleſs in this horrible priſon. Ah! falſe Satan, author of death, and father of pride, thou ſhouldeſt firſt have enquired into his cauſe, if he had been worthy of death, and if thou hadſt found no cauſe of death in him, then thou ſhouldſt leſt him alive; but thou found no fault or cauſe to crucify him; and becauſe thou wert ſo hard to crucify him, thou art the cauſe that he has entered into our region, and knoweſt thou what thou haſt done? Thou haſt ever made us all forlorn, and we wretched ſhall dwell alone in Tormentary everlaſting: As hell ſpoke this, came the King of Bliſs, and thus he ſaid to Hell and Satan: *Satan, Prince of Hell, thy portion ſhall be eternally to dwell herein-ſtead of* Adam *and his children, and all my righteous people.* And then our bleſſed Lord held forth his right hand, and ſaid, *Come to me my holy ones, and all that have my image and my likeneſs, who were condemned to death by the fruit of the apple; and now it ſhall well appear that the devil is damned by the tree of the croſs.* And preſently all the ſaints aſſembled themſelves together under our band, and then our Lord took Adam by the right hand, and ſaid thus to him: *My peace be with thee, and all my righteous children, and all my elect ſaints.* Then our forefather Adam fell on his knees before our bleſſed Lord, weeping for joy, and

thus

thus he ſaid; *Lord, I magnify thee, for thou haſt taken me, and haſt not ſuffered my enemies to triumph over me; my Lord God, I have cried unto thee, and thou haſt heard me. Lord thou haſt brought my ſoul from hell, thou haſt ſaved me from them that went down from the lake: Sing unto the Lord, ye that be his ſaints, and give praiſe for a remembrance of his holineſs.*

Then all the Saint's fell down at our Lord's feet, and with one voice ſaid, *Thou art come to us, Redeemer of the World, bleſſed be thy name, as thou haſt ſhewed to us thy holy laws and thy holy prophets, thou haſt now redeemed us by thy holy croſs, and thou art come down to us by thy ſacred virtue to deliver us from death, and from the horrible pains of hell.* And then our bleſſed Lord lifted up his hand, and made the ſign of the holy croſs upon Adam, and upon his ſaints; then he took Adam by the right hand, and aſcended out of hell into the air, and all the ſaints followed him. Then King David ſaid with a loud voice, *Sing to our Lord God a new ſong, for he hath done marvellous things.* Then after David, ſaid *Micheus, What God is that who is like thee, O Lord, who takeſt away iniquity, and forgiveſt the ſin of the remnant of thine inheritance.* After him *ſaid Habukkuk, Thou art come forth to the Salvation of thy humble people.* And then after him ſaid all the ſaints, *O Lord God our Saviour, bleſſed be thou that comeſt in the name of the Lord, for thou art both joy and bliſs unto thy ſaints, Hallelujah; praiſe our Lord all ye his ſaints, and they that fear God both ſmall and great, for our Lord God Almighty ſhall reign over us; let us rejoice and be glad, and give him praiſe, Halletujah.* And then all the prophets pronouncing all the prophecies which they had ſpoken were pleaſing to our Lord God. Then the Lord took Adam our forefather by the hand, and all the ſaints with him, and them he delivered to Michael his archangel, and he led them into Paradiſe, where is endleſs joy and happineſs; and when they were entered into Paradiſe, there came towards him two men of great age, and the ſaints asked them what they were, and how it came to paſs that they were there bodily, and had not been with them in hell? Then one of them anſwered and ſaid, I am Enoch, who by the word of God was tranſlated hitherto; and he that is with me here is Elias the Thisbite, who was brought here in a burning chariot, and ſuffered not death; but we are kept to the coming of

Antichriſt

Antichriſt, to fight with him with words and tokens of our Lord God, and of him we ſhall be ſlain in the city of Jeruſalem; and three days and an half after we ſhall riſe from death to life, and be taken up into the skies: And as Enoch told this unto the ſaints, there came to him a man bearing about him the ſign of the croſs; and when all the ſaints ſaw him, they ſaid unto him, who mayeſt thou be, that haſt upon thee the likeneſs of a thief, and yet bearſt the ſign of the croſs? Then this man anſwered unto them, and ſaid, Ye ſay truly, I was indeed a thief; many curſed deeds did I on earth, and therefore the Jews crucified me with our Lord Jeſus, and when I ſaw the movings of the elements at his paſſion, I believed that he was the Saviour of the world, Maker of all Creatures, and Almighty King: Then prayed I to him, Lord, have me in mind when thou comeſt into thy kingdom, Luke xxiii. And anon the Lord heard my prayer, and ſaid unto me, This day ſhalt thou be with me in Paradiſe. Then he took the ſign of the holy croſs, and ſaid unto me, Bear this ſign with thee, and go into Paradiſe, and if the angel, which is the keeper of Paradiſe, will not ſuffer thee to enter, ſhew him the ſign of the croſs, and ſay to him, Jeſus Chriſt, who is now crucified, ſent me unto thee. And when I had ſaid this to the angel, immediately he opend the gates, and led me into Paradiſe, and ſet me on the right ſide, ſaying thus unto me, Suffer and hold thee here yet a little while, for Adam, Father of all mankind, with all his children, the friends of God, ſhall come hither by virtue of Chriſt's paſſion. And when the holy ſaints, patriarchs, and prophets, had heard theſe words of this thief, they ſaid all with one voice, Bleſſed be our Lord God Almighty, Father of endleſs Mercy, that hath given ſuch grace to ſinners, and hath brought us to the joys of paradiſe, into the paſtures of delight, and endleſs joy. Amen.

Theſe are the holy ſecrets of diviuity that we have ſeen, I Garius and my brother Livicius, but our Lord God will ſuffer us no longer to tell and ſhew the ſecrets of his diviuity; for St Michael, the archangel, ſaid unto us, Go unto in the city of Jeruſalem, and be there in prayers, and glorify there the holy reſurrection of our Lord Jeſus Chriſt, with your brethren that roſe with him, ſpeak to no perſon, but be as dumb, until the time that our Lord ſhall ſuffer

you to ſhew the ſecrets of his divinity; and alſo the hol archangel commanded us to go over the flood of Jorda to a place where there are many that are riſen with in witneſs of the reſurrection of our Lord Jeſus Chriſt and there we ſhall be baptized, each of us receiving whi ſtoles, and we have a grant of our Lord to be in Jeruſa lem, and hold the pask with our friends; and thus St M chael commanded us that we ſhould be in priſons in th city of Arimathea, and that we ſhould ſhew to you the holy ſecrets, and therefore give praiſes to our Lord Go and acknowledge your default, and do repentance that h may have mercy upon us. Now the peace of our Lor Jeſus Chriſt, who is the ſaviour of the world, be wi us all. Amen.

And when this ſcripture was thus written, Garius an Levicius roſe up, and Garius delivered the bill that h had writen into the hand of Annas, Caiphas, and Gam liel; and Levicius gave up that which he had written int the hands of Nicodemus and Joſeph of Arimathea, and the vaniſhed out of ſight, and were ſeen no more: Both th bills were all as one hand, and as though one man ha writ them: And there was not in the one a letter mor than in the other.

CHAP. XIII.

How Nicodemus *and* Joſeph *told* Pilate *all that theſe tw men had ſaid, and how* Pilate *treated with the Princ of the Law.*

AND when the Jews and Maſters of the Law read thes bills, and underſtood them, they were all greatly a baſhed and aſhamed, and they ſaid among themſelves Certainly Jeſus was God's Son. and bleſſed muſt he be for ever, for all things bear witneſs thereof. Oh what wonderful things are befallen in Iſrael! and ſoon after they went out of the temple. And Nicodemus and Joſeph of Arimathea, told all theſe matters unto Pilate; then Pilate, writ down all that had happened concerning Jeſus, and what the Jews had ſaid of him; and all theſe wonders did Pilate put into his books. After this Pilate entered in among the Jews, and before him aſſembled

all the Maſters of the Law, Princes and Biſhops; then Pilate commanded the gates and doors to be ſhut, and then he ſaid unto them, Men and Brethren, I am given to know, that you have among you a ſtrange ſtory of wonderful ſcripture, which I have a deſire to ſee, and therefore I charge you that it be brought into my preſence: And when it was brought before him, then ſaid he to them all, I conjure you by the virtue of our Lord, who is Father and Maker of all things, that ye conceal no counſel, but declare the very truth; ye know by the ſcriptures here written, that Jeſus whom ye crucified is verily God's Son, and ſo it behoved him to come into this world to ſave mankind, and therefore I charge you to tell me what time Chriſt ſhould come by your ſcripture. When Annas and Caiphas were thus adjured, they charged and commanded that all ſhould go out of the temple ſave Pilate and them two; and then ſaid they to Pilate, Good Judge, thou haſt ſo adjured us, that we muſt needs ſhew thee the verity of this matter which you now enquire after. Sir, unto the moment we had crucified Jeſus, we knew not that he was God's Son; but we ſuppoſe that the miracles which he had wrought, was done by ſome charm or magic. Then aſſembled we into this place, and there we did rehearſe and examine all the wonders that he had wrought; and there were many of our lineage that ſaid, they had ſeen Jeſus after his paſſion, and heard him ſpeak to his diſciples, and they ſaw him aſcend into heaven; and we ſaw two men, whom Jeſus had raiſed from death to life; who told us many miracles which Jeſus had done at his death, and after, that we may underſtand by the ſcriptures which we hold in our hands; But our cuſtom is to reverence the hiſtories which have been hithertofore in our ſynagogues, and ſo we find by witneſs of God in the firſt book, where it is written, that St Michael the archangel ſaid to Seth, the third ſon of Adam, " O Seth, thou Man of God, weep not, neither pray for the oil of mercy to anoint thy Father Adam, or the griefs of his body, for thou canſt in no wiſe get any thereof until the latter days, when five thouſand two hundred years, except one, are fulfilled; then ſhall come the moſt loving ſon of God, Chriſt, to raiſe up the body of Adam, and many more from the dead; and that ſame Chriſt ſhall be baptized in

the flood of Jordan, and ſhall anoint all them that believe in him with the oil of mercy, and that oil of mercy ſhall be from age to age to them that ſhall be born again of water and the Holy Ghoſt into everlaſting life; then ſhall Chriſt, the Son of the Living God, come down and bring thy Father into Paradiſe to the tree of his mercy."

All this St Michael ſpoke unto Seth, and yet we (ſaid Annas and Caiphas) do look for his coming; and we read that the God of Iſrael ſaid unto Moſes, and commanded him that he ſhould make an ark of ſhittim wood, whoſe length ſhould be two cubits and an half, and the height one cubit an half; and by theſe five cubits we underſtand the Old Teſtament: And when five thouſand and two hundred years, except one, are accompliſhed, then ſhall Jeſus Chriſt, the Son of God, come into the ark, that is the womb of the Virgin Mary. And thus our ſcripture beareth witneſs of him, that he ſhall be the Son of God, and the King of the people of Iſrael; but after the paſſion of Jeſus, we and our princes marvelled at the wonderous works that were done by him, and ſo we looked into our hiſtories, and counted the whole lineage down to Joſeph and the lineage of Mary Mother of Jeſus; and we have found, that from the creation to the flood was one thouſand ſix hundred and ſixty-ſix years; from the flood to the calling of Abraham, three hundred and ſixty years; from the calling of Abraham to David, eight hundred and ſixty-ſix years; from the time of David to the Birth of Chriſt nine hundred and ninety years; from Chriſt's birth to his death, thirty-four years: So that from the firſt promiſe of Chriſt to Adam, as the ſeed of the woman, to his appearing in human fleſh, was three thouſand nine hundred and fifty years, as appears by the genealogy of St Matthew and St Luke.

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FINIS.